ARAMBE FLAME

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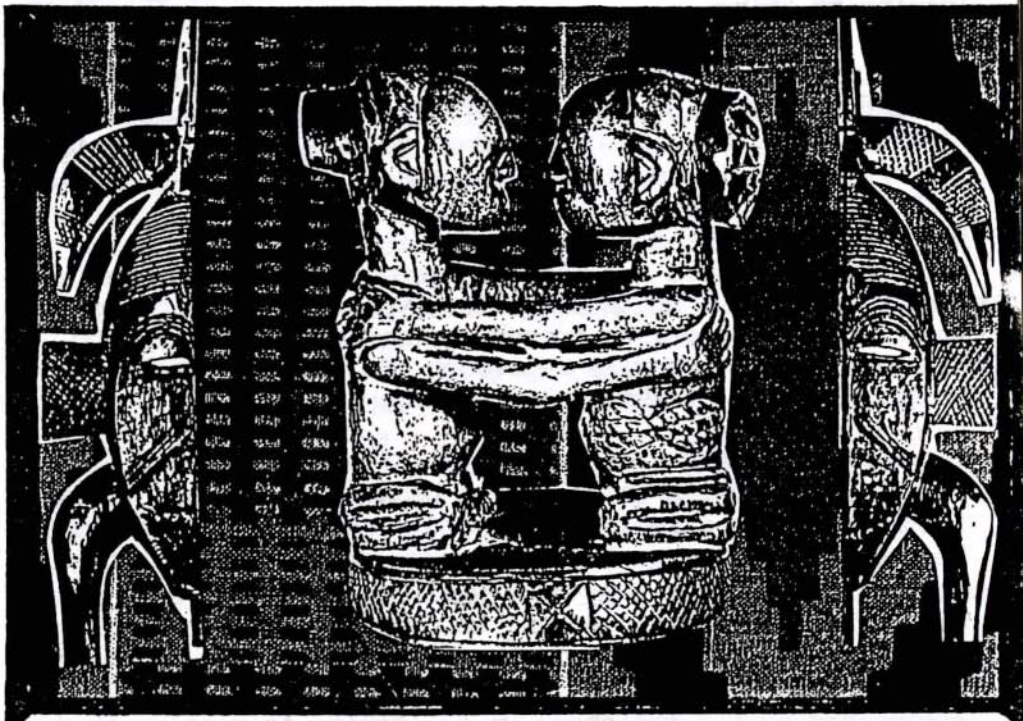

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EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

COMMENTARY/ COMMUNITY NEWS

At our Saturday, September 9th. Harambee Afrikan Cultural Organization meeting, two of our members, Shaheed Khaleel Biko Hamza and Yusef Jaha Kafele, conducted a naming ceremony for four of our members who had declared themselves ready to shed their European names and receive African names. At the conclusion of the meeting, I asked the brothers to put something down on paper on why they made the decisions to receive African names and what the receiving of these names meant to them at this point. The following are these brothers' statements.

.....

The reason I made the conscious decision to change my name from the name my parents gave me to one of Afrikan origin is simply that the slave name that I was branded with and have carried for some thirty-four years is not indicative of who I am, where I came from, or what I can be.

The reality of the search to know myself consciously started over a year ago. It was upon my entrance into N.S.P. that I first heard of the Harambee Afrikan Cultural Organization, of which I have been an active member for equally as long. Shortly after becoming a member of the Harambee Afrikan Cultural Organization, I became part of the Ra Kheper Ru Sa Ancient Temple of Maat, which, in short, focuses on the development of consciousness/spirituality of man to return to or reconnect with himself, back to whence he came through Divine law--Maat(truth, justice, righteousness, etc.).

I have found that our ancestors believed and taught that one cannot exist without a name and that, for the Afrikan, the name reflects the individual, not only in potentiality, but is also representative of one or more of the person's attributes, physical features, and/or those social qualities that enhance the person's interaction with his community.

Bro. Kafele, who I am extremely grateful to call "a friend," chose the name for me of "Amikhet En Maati," which means, briefly, a protector of, a friend of righteousness, or that which is right in action, double truth. In essence, the name has given me an identity that is inherently conduc-

ive to be what I can be. For me, "Amikhet En Maati" speaks not only of the attributes I may possess but, more importantly, my potentiality/what I have the power to become. While I do have a certain amount of fear or uncertainty about not living up to my name, the hunger and yearning inside of me, which propels me toward the transcendence of my **self**, supercedes and has helped to minimize my fear of failure. I have learned that one can only truly fail when he fails himself. And like the essential spirit of our ancestors, which is proud and triumphant, I will succeed. Like that of our ancestors, my foundation is truth, justice, and righteousness. It is Maat. The spirit of our ancestors quickens me. May it also be your guide.

-Amikhet en Maati, formerly, Warren Coker

Why "Kamau Becktemba"? Out of respect for my black brothers and sisters who made this life possible. The name, "James H. Bray," I recognize as having no meaning, because it's really not mine. Had my foreparents been free in all walks of life, my name would be one with power to it, one that commands respect when called.

I know it will be a great struggle for me to live up to this name, being under European rule for so many years. But it is my duty to live up to this name and liberate my mind from the European concepts that have ruled me.

-Kamau Becktemba, formerly, James H. Bray

A day to remember,
A day to be proud of,
A day to put the old me to rest,
Beginning of a life-long test,
Another important step while on my quest.
I take it with much confidence and respect.
No longer will I answer to a slave name
That was given to my ancestors
By some white man that owned them
On a slave plantation.
I will now answer to a name
That will reflect who I am,
A proud name,

A name that connects me to my roots.
What are my roots?
AFRIKAN.
I am Afrikan.
So I say my name loud and I say it proud. My name--
Damani Ifoma: Thoughtful, Lasting Friend.
I am an AFRIKAN.

-Damani Ifoma, formerly, Teddy Vaughn

My name is Zakwani Baraka. It means "Thriving for Mystical Blessing." For twenty-five years, my name was "Frankie Demeco Mason," a European name given to me by my mother and father. What "Zakwani Baraka" means to me is that I have taken on my ancestors' legacy and have found out who I am and who I was ever since I was brought into this world.

I strive for success every day I wake up and have been blessed to join an organization like Harambee. It has opened up my mind in prison, and now it is showing me a better outlook on life toward my Afrikan people, my ancestors, and my elders of today. It has blessed me with "Zakwani Baraka," and I plan on making my name a believer and showing my community and teaching my community about our roots and our identity as Afrikans.

I changed my name because I felt it was time for me to find myself because, if I don't know who I am, I will never know where I'm going. And, as an Afrikan male, I needed to believe in myself and I have chosen to express who Zakwani Baraka is through my name.

Many of my friends and family members think I'm Muslim. But I have told them I am an Afrikan man and, just because I'm trying to change my life to my people, it doesn't mean I am Muslim.

It will take me some time to get used to my name and get my name through to people. But with time and determination, Zakwani Baraka will thrive for mystical blessing and let the world know I'm for real about my change from Afrikan

malehood to Afrikan **manhood.**

-Zakwani Baraka, formerly, Frankie Mason

Editor's note: In the October edition of the HARAMBEE FLAME, we will follow up on these brothers' statements by addressing some frequently asked questions about the choosing and/or receiving of African names. In the meantime, we thank these brothers for sharing their feelings about this important step they have made in discovery of their African selves.

We conclude this with a couple of excerpts from two books on African names: WHAT'S IN A NAME? UNAITWAJE?: A SWAHILI BOOK OF NAMES by Sharifa M. Zawawi and NAMES FROM AFRICA: THEIR ORIGIN, MEANING AND PRONUNCIATION by Ogonna Chuks-orji.

From NAMES FROM AFRICA:"Of particular interest in recent years is the re-adoption of African names by Afro-Americans. As has been noted above, it is rather common for Africans to discard one name and assume another considered more suitable. This is done, appropriately, when the individual concerned has acquired some special personal characteristic--physical, intellectual, or moral--or is perceived as being capable of displaying some distinctive quality of personality or achievement. In a very real sense, then, to Africans the name is the person, and African Americans who replace their 'Christian' names with African names are not only thereby claiming and expressing a right to intellectual, cultural and political self-determination, but are also, in this respect, acting in full accordance with ancestral precedent as well as contemporary African practice."

From WHAT'S IN A NAME: "A name constructs a person. The name you carry may create an attitude in those who hear it even before they encounter you as a person. It also speaks to the dreams or expectations of those who named you. It will constantly remind you, in a symbolic way, of who you are to your parents and what you mean to them. It symbolizes a concept or idea to which you are held accountable."

FROM OTHER SOURCES

F.B.I. Lab Documents To Be Released

"More than 53,000 pages of documents from the Justice Department's internal investigation of the FBI lab will be posted on the Internet for the public to read. The Justice Department agreed to post the documents July 6 and pay $355,000 in legal fees to settle a lawsuit brought by defense lawyers and a whistleblower.

"The National Association of Criminal Defense Lawyers, freelance writer and former spokesman Jack King and FBI lab chemist Frederick Whitehurst charged the lab with flawed scientific work and and innacurate, pro-prosecution testimony in major cases including the Oklahoma City bombing. The information is to be posted within 90 days of the agreement."

-from "FBI to Release Lab Probe Documents," page 4, summer IT'S ABOUT TIME(Sacramento, CA.)

Same Old Story: African Men In Prison Found To Be Innocent, This Time In England

"Three men freed recently by a court of appeals after 12 years of imprisonment for a series of armed robberies and a murder they did not commit, have asked their lawyers to sue the police.

"Raphael Rowe, 32, Michael Davis, 33, and Randolph Johnson, made the announcement July 17, after three appeals court judges unanimously quashed their convictions...

"The court of appeals heard in June that Norman Duncan, a key prosecution witness at the original trial, was a police informer and had concocted evidence in order to collect a $15,000 reward.

"'Because he (Norman Duncan) was concealing his status as an informant, he was also forced to lie about what had taken place', said Lord Justice Mantell, one of three court judges. 'That could only have been in collusion with the police. It amounts to no less than a conspiracy

to give perjured(false) evidence...'

"The three men have always claimed innocence since they were arrested at their lodging in southeast London in December 1988...

"The appeals court was told how police ignored the victims' statement that two of the attackers were white men and one Black man. The police allegedly turned a blind eye on these facts but concentrated on the three innocent men instead.

"Worse still, at the original trial in 1990, the prosecution case relied solely on circumstantial evidence. There were no forensic, identification, confessional or direct evidence against the men..."

-from "Wrongfully Convicted Black Men Sue UK Officials," page 14, Aug. 1 THE FINAL CALL(Chicago, IL.)

African Nations Consider Airlines Partnership

"A government committee has recommended that Nigeria Airways could enter into partnership with Ghana Airways or South Africa Airways when it resumes flights to New York. Its report was presented July 17 to aviation minister Kema Chikwe, with the 1-Oman committee saying its recommendations were based on civil aviation status, fleet and route networks of the two airlines. Committee chairman Zakari Haruna said the panel decided that partnership was better than independent operation or other options...[and] enhance south-south cooperation and continental unity..."

-from "Nigeria Eyes African Airlines Pact," page 15, Aug. 1 THE FINAL CALL

Sisters On Tour

"...African American Women on Tour...offers a three-day conference designed to empower, uplift and provide inner peace to black women. Now celebrating its 10th anniversary, the conference tours six cities annually, attracting more than 5,000 people from the United States, Caribbean and United Kingdom. It offers more than 150 motivational workshops designed to help black women return to themselves and realize their own strength and potential.

"Workshops feature women who are best-selling authors, corporate and community leaders, celebrity artists, healers motivational speakers and spiritual teachers. Also, activities and workshops have been added for youths and males, so the whole family is welcome, too.

"Maria Denise Dowd, founder and coordinator of African American Women on Tour, is very pleased with the tour's positive impact on women's lives. 'We give women a clear understanding that they are not the only ones in their situations, that they are not alone out there'...

"The tour focuses heavily on the importance of preventive health practices. A panel of health experts who contribute to the 'Sister Speak Out on Preventive Health' seminar, deal with both holistic and conventional preventive health management...

"Participants become educated on the benefits of organic, high fiber, low fat, vegetarian and detoxification diets in order to achieve optimum health.

"Daily fitness classes are offered and include African dance, belly dancing and Afro-Caribbean aerobics...

"Other key components provided by the tour are the empowerment conferences that are designed to raise the quality of life for black women and their families by focusing on their intellectual, economic and spiritual development. Discussions center on social, political and economic issues facing black women...

"The conference features a series of 'Rites of Passage' seminars geared towards girls and boys, young women and adult men...

"African American Women on Tour also includes a Village Market featuring a variety of cultural gifts, art, clothing and collectibles which can be purchased. This is free and open to the general public. 'Sojourner's Closet', a Career Clothing Drive and National Communal Quilt Fund Raiser, accepts donations to benefit local shelters and halfway houses....

"Dowd is author of a new book, Sisterfriend Soul Journeys,

which is scheduled for release in July. The book contains a condensed versions of the African American Women on Tour experience. It is a collection of different stories, prose and poetry by women whose lives have been transformed by the AAWOT experience..."

-from "Doctor Your Mind, Body And Soul: Women's Tour Brings Holistic Healing"; pages 24 and 25, July ABOUT... TIME(Rochester, N.Y.)

African-Centered Academy Application for Charter Status Facing Opposition

"...More than 50 percent of African students [in the Pinellas County, Florida School District] fail in all subjects at any given time. Of those who don't drop out, 47 percent receive attendance certificates as opposed to high school diplomas.

"In addition to this, African students are ruthlessly targeted by skyrocketing expulsion rates. The campuses are increasingly becoming militarized with the heavy presence of armed police, and the slightest confrontations result in arrests.

"It is not unusual for children as young as five or six years old to be arrested. At Azalea Middle School, officials called police 141 times last year. Seventy-five percent of those calls resulted in African male students being put in jail.

"Because of these conditions...the Uhuru Movement founded the Marcus Garvey Academy.

"Led by Sister Amina Camara, the Marcus Garvey Academy has been functioning for more than a year as an after school tutorial program. It currently tutors 35 students from kindergarten to high school. Its curriculum is designed to provide our children with a pro-African philosophy and worldview. Because of this, its students excel. There are elementary students doing middle school math. Several of its middle school students are already capable of passing the standardized tests which students are required to pass

to graduate from high school...

"As part of the Uhuru Movement's strategy to win African community control of our children's education, it has applied to the Pinellas County School Board to become a charter school.

"However, there is a whole flank of anti-black forces which is intent on stopping this. These include Garnelle Jenkins, the local NAACP president, Beatrice Griswold, the St. Petersburg City Council President and the Superintendent of Schools himself, Howard Hinesley...

"A charter school is a private school which is subsidized with state funds...in St. Petersburg, there has been a running battle taking place over the school system for many years. In 1971, a school desegregation court order made it illegal for any school to have more than a 30 percent African population. The county enforced the court order by bussing African children and white children to similar schools.

"In addition to the federal courts, the local NAACP has legal authority over the county bussing plan...

"African families are most victimized by the bussing plan which obscenely requires many elementary school children to be bussed to schools which are sometimes up to an hour from their communities. Children can be seen waiting before sunrise to catch busses...

"While African students catch hell in the schools and are failing at alarming rates, the philosophy of integration says that it is the only way to get a 'good education', and automatically leads to the conclusion that African children are the problem and not the racist administrators and teachers who control their education..."

-from "Marcus Garvey Academy Charter School," pages 5 and six, May '99-April 2000 THE BURNING SPEAR(St. Petersburg, FL.)

Williams Sisters' Daddy Drops Knowledge, Puts Daughters' Accomplishments Into Historical Context

"Late Friday afternoon Richard Williams sat in the empty stands of a court at Wimbledon...

"An hour earlier on Friday, Venus and Serena had won a doubles semifinal match, and later today they could become the first sisters to win that championship...

"But instead of offering perspective on his daughters, Williams chose to offer hard-edged snapshots of history in order to make a bigger point about his two daughters presence here.

"He went all the way back to slave ships at Cape Coast Castle filled with Africans. He talked about how newly arrived bondsmen and bondswomen endured a process of being broken down, prepping for work on farms and plantations. How they had language taken away. He described how the assault on pride, self-esteem, dignity shaped priorities, then and now.

"'Most black people want to do what white america does', Williams said. 'That's why a lot of them are not successful. Lots of time most black people, if they have something good going for themselves, they'll move.

"'What we've learned is that we have to go back and look at our history. Many blacks don't know their history, so we do what we are told to do, like we did many, many years ago in the fields. Once you learn your history, you don't have to go and move out of the neighborhood you're in'.

"He also talked about how americans have spend succeeding centuries reconstructing the history of slavery and its impact on generations, discovering who and what they are and, by extension, what the united states is...

"'We aint walking a line', Richard Williams said. 'We are the line. We are the history. That's why you're here talking to me and everyone else is right now. Because when people see the history, they want to know what's going

on'.

"'When we first came up they said, *They're cocky; you can't talk to them. They're crazy. Something's wrong.* They didn't know whether we were a bulldog, a hound dog or what --but they knew it was something. But as they kept talking to us,they learned that we knew our history; we don't need to walk no line', Richard Williams continued. 'Any time a man walks a line that means he needs something to follow; we aint following nothing. Now, if you want to follow behind us, great. You'll learn how to get to the top.

"'When you learn your history, you feel proud of who you are. That's all history can teach you', Williams said. 'It can't teach you anything else. So it's not about money; it's about learning your history--what you're about, who you are'...

"'It doesn't take money to be successful in tennis or golf', he said. 'It takes determination to do what you're going to do. With that determination and a great player and a great deal of hard work, you will succeed...'

"'Mostly what it takes is determination and having a plan in place. Knowledge is power; the more knowledge you have, the more power you have. We as a people don't read what we need to read. Very few people in america understand our history'...

"Richard Williams said he has advised the sisters to answer questions about the issue of race and history but not to dwell on it.

"'It's not going to do any good to talk about it here or any place else', he said. 'What would you talk about history here for? Actually, it would be a waste of time to talk about anything that's here. 'She', Richard Williams said, referring to Venus and Serena, 'doesn't own anything here, she doesn't need anything here. In fact, what we see is that they need us here, because we can sell their magazines, their television and everything else'...

"Williams looked around at the grounds, the rich green architecture of Wimbledon. 'We don't come here trying to be a part of this', he said. 'We're here because we're all of this.'"

-from "Serving Up a History Lesson, page 15, fall 2000 NATION TIME

Street Formations("Gangs") As Positive Forces

"...Claiming a set carries with it responsibility. We have the responsibility for making the hood as livable as possible. That means the residents must come to see our presence as a blessing and not a curse.

"We cannot sell dope and save the people. If you claim a set or hood, no burglary or rape should be taking place in that hood. Young brothers should be educated and trained quickly to maintain security post in the hood, watching for problems daily on a regular shift regimen. Special attention needs to be paid to the youth, counseling against self-inflicted wounds, killing self and kind.. Traffic should never be blocked with low riders or car to car flossing. This is rude and certainly a common complaint voiced by residents at Neighborhood Watch & Block Club meetings...

"It's a simple formula, when you protect and serve your hood, the residents; our elders will protect you. When you/we become a terror in our own community and hood by robbing, shooting indiscriminately, openly selling drugs and intimidating residents by blocking traffic, trashing the hood, our parents turn to the aliens[European government and police officials]...

"We got a right to work, think, create our own initiatives and run with them...Instead of using threats, guns and intimidation, you use your brains, draw on life experience and use a pen, a magic marker and a picket sign and see how quick a crawl turns into a roll...[Establish] Black print shops, set by set community betterment associations, detail sound shops, community based helath providers, black environmentalist[associations], black tow truck opera[tions], black beauty shops, salons and barber shops,

...black eating joints, black gyms, ...construction outreach/agitation,..."

-from "Wanted: Sistas and Brothas Who Want to Do the Right Thing and Regulate Their Hood and Set With a Cause," pages 3-11, July N-GOMA(Los Angeles, CA.)

Youth In South Africa Dispose of Weapons of Gang Warfare

"...Twenty-five-hundred strong young Africans rallied side by side in a peaceful procession. They carried weapons, including guns, knives and pipes - weapons they recently had used against one another.

"The day was June 16...known as Youth Day, when South Africans celebrate the strength and vitality of their young. The march was to be a righteous sign of solidarity, at a time of unprecedented gang violence and Black-on-Black crime in Soweto. Their collective mission was to dispose of the weapons destroying them.

"The rally culminated at the mouth of a river, where they spoke of putting an end to violence and of Black-on-Black peace in South Africa, just five years after the fall of apartheid. The young activists urged all SouthAfricans to fight oppression rather than each other.

"Then, amid cheers, they tossed the weapons one by one into the running water...

"Jackey Maarohange, founding director of Ithuteng Trust, the South African youth organization behind the march,...has dedicated her life to the future of South Africa, and she knows the future is in the hands of the kids she rescues from the streets of Soweto...

"The prevalent perception is that many Black South Africans are criminals, a menace to society. This perception is promoted by the media, according to Maarohange. 'The newspapers are in the control of people for apartheid...'

"Ithuteng(meaning 'to learn') Trust is an organization designed to improve the lives of South African youth.

Based in Soweto, and founded in 1990, the organization takes in juvenile delinquents and teaches them to be warriors of the mind. Its mission is to provide them resources to educate themselves, and life skills for survival in the ever-changing world. As of now there are 2,500 members.

"Twenty-six Ithuteng members, from adolescents to 20-somethings, recently visited New York to raise awareness for their causes. They met with politicians and reached out to the media in an attempt to reach an international audience..."

-from "South African Youth March for Peace, an End to Gang Violence," pages 20 and 49, Aug. 10-16 N.Y. AMSTERDAM NEWS(N.Y., N.Y.)

Neo-Colonial Economics Keeps Peasants in Ivory Coast Poor and Threatens Natural Environment

"...on the stock exchange, a ton of coffee sells for about $2,700, while on the market, the peasants only make may $1 or 50 cents...The reason this is happening is [that] some historic agreements were signed between the former president, Houphouet-Boigny, and the French General DeGaulle. DeGaulle told Houphouet-Boigny that if he wanted to stay in power, he had to give 75 percent of the wealth of the major raw materials to the French and keep only 25 percent. Of that 25 percent, the neo-colonialists keep 20 to 50 percent for themselves. This is why only two percent of the money goes to the peasants.

"Because peasants find the maintenance of their own families very costly, they have to farm more land to meet their own needs. As a result of farming all this land, the rain forests are disappearing. We used to have twelve million acres of rain forest. Now only three million remain...

"This is a serious crisis. The farming and the loss of the rain forest is also affecting the climate. The rain forests destroy chemicals in the atmosphere. Their disappearance upsets the balance in the atmosphere around the world...Timber export is dominated by the French. France is the largest exporter of tropical timber in the whole world even though they are a European country..."

-from "The Burning Spear Interviews the People's Socialist Party of the Ivory Coast," pages 8, 11, and 15, May 1999-April 2000 THE BURNING SPEAR(St. Petersburg, FL.)

ANNOUNCEMENTS

On Tuesday, October 10th., we will be holding our fall symposium. The theme for the program is "From the School House to the Big House?" We will be exploring connections between the failure of the public school system to provide education to our children and the imprisonment of large numbers of our young. We will also be looking at African-centered schooling, with a focus on African-centered elementary schools in Omaha. We are looking for African men and women in the Omaha-Lincoln area who are involved as teachers, parents, or otherwise have an interest in education to join with us in examining these issues. The program will run from 5 to 8 p.m. If you are interested in attending, please contact us as soon as possible. Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500. Or you can call 471-3161 and ask for ext. 3379. Call Monday through Friday. It is best to do so between 1 and 2:45 p.m., though we can sometimes be reached between 9 and 10 a.m.

The Prison Activist Resource Center provides support for educators, activists, prisoners, and prisoners' families. This work includes building networks for action and producing materials that expose human rights violations, while fundamentally challenging the rapid expansion of the prison industrial complex. Address: PO Box 339, Berkeley, CA. 94701. Phone: (510) 893-4648.

BACK IN TIME

In 1967, the FBI established the COINTELPRO(Counter Intelligence Program) against Black nationalist groups. This program was designed to smash the massive Black resistance to white oppression...

The Bureau wasn't satisfied with just putting groups against each other. They sought to make activists ineffective by disrupting their families. Wives received letters charging their husbands with adultery, and dishonesty. These letters were written by FBI agents in the language of the particular group...

Breaking up families was logically linked to making the target totally ineffective. Employers were contacted by the Bureau and encouraged to fire targeted individuals. This approach met with some success. Needless to say, an activist without a family and money was in real trouble.

Targeted individuals and groups were victims of selective law enforcement that made a point of arresting targets on bogus charges, or hitting an organization with health code violations.

District attorneys received anonymous mailings encouraging them to stick it to the movement activists who were being charged with various offenses. The FBI made a point of tying activists up in court so they would not have time to organize on the streets.

Source: THE ART OF LEADERSHIP, VOL. II by Oba T'Shaka

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

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Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee) - Shaheed Khaleel Biko Hamza

Olotu Eko(Education Chairman) - Baruti

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Akewi(Librarian) - Charles Douglas

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Wopashitwe Mondo Eyen we Langa